

SHORT DISCOVERY 3

OF THE

Parable (W^o)

STATE of MAN:

Before

The fall, in the fall, and out of the fall againe; wherein is also laid open the ignorance and error of Robert Hall Preacher at Colebrooke in Buckingham-shire, and Edmund Board of the same Town a Professor, who are contentious, obeying not the truth (which they be erred from) but do oppose themselves against it, as may be seen with the single eye in that which followeth,--by W.B.

The Lord frustrateth the tokens of the lyars, and maketh diviners mad, he turneth wise men backward, and maketh their knowledge foolish. Isa. 44:25:

But the secrets of the Lord are with them that feare him, Pla: 25:14:

IN the 4th Moneth 59: At a meeting in Colebrooke, as I was moved of the Lord, I spake these words, verily, verily I say unto you, except a man be born againe, he can in no wise enter into the Kingdome of God, and I also declared that God made man in his image, after his likenesse, having dominion, and was blessed of God, Gen: 1:26:28: also that this state was lost from Adam, (in which he was blessed) by reason of sin and transgression, which brought the curse, (marke) man was made in the image of God, and in that state was blessed, here was the first word man (in the image of God) that ever I read of in Scripture, Let us make man in our image after our likenesse, and let him have dominion, Gen: 1:26: man in the image of God, like God, upright having dominion blessed of God, (marke) this state was lost and erred from transgression, transgression lost the dominion, shuts out of the kingdome: therefore except a man be born againe, he cannot enter into the kingdome (or dominion) of God, blessed of God, nor be in the likenesse or image of God, these things I did and doe will firme and testifie, and that as Adam lost the dominion, the peace, and the blessing of God, going from God into transgression, so must all that ever enter the kingdome againe, which is righteousness, peace, and joy in the holy spirit, come to the light which Christ Jesus hath enlightenened them withall, (which shewes them sin,) and believe in it, and repent, to be led out of transgression by it up to God againe, This is the work of the law, to destroy the workes of the Devill, to quicken up to God againe, and to bring againe that which was driven away by transgression, (marke that) Exek: 34:4: for it is your sinnes that have seperated between you and your God, and your sins have hid his

A

face

face from you, Isa: 59:3:4: for this purpose the son of God manifested, to destroy the workes of the Diuell, 1 John: 3: 8: (marke) to destroy that which the Diuell hath wrought, disobedience, transgression, all unrighteousnesse and sin, that the Diuell wrought, the old Serpent when he led man out from God, (who is light) into darknesse, the thicke cloud, the seperation, Isa: 44: 2: which must be broken down and destroyed by the power of God, before fallen man can be reconciled to God again.

Now such were the things which these men, Robert Hall, and Edmund Board opposed, saying my doctrine tended to no other thing, then to bring people from Christ, to be as the first Adam was, who said they was not in Christ, neither had he the holy spirit said Robert Hall, in his first state, but was earthly, And that the breath of life, which God breathed into man, (whereby he became a living soule) was a created thing, these things was by them spoken, before many people, bringing the Apostles words (in their dark mindes) where he said the first man is of the earth earthy, &c. now the Scripture is true, (the first Adam was in two states, who will deny it) but I query, whether the first state of the first man was earthly, seeing he was made in the image of God, in his likeness, without sin, upright, and was blessed of God, having dominion, and peace with God, I know the first Adam became earthly, when drove from God by transgression, into the earth, after he had transgressed, and was afraid of God, when he saw his nakednesse, and hid himselfe, (marke) he had a selfe now to hide after transgression, then 'twas I heard thy voyce, and was afraid, here was a division and seperation, (I and thy, tmaine) after transgression, but not before, (marke that) so here is the state of the whole world, in transgression afraid of God, drove from God in the earth, hiding and covering selfe, and loving and imbracing that which God will destroy.

Now these men granted and confessed, that man in his first state had peace with God, and was without sin, in the image, likeness, and dominion of God, and was blessed of God, but said Robert Hall he had not then the holy spirit, and said Edmund Board he was not in Christ in that state, now this is to be considered with a sober mind in the light.

Christ Jesus is called the image of God, (who was without sin) 2 Cor: 4: 4: and man was made in the image of God, before sin and transgression was after the likeness of God, and had dominion, and was blessed of God, and saith the scripture, Adam was the son of God, Luke: 3: 38: Then I thus query, could Adam be in the image of God, without sin, in the likeness of God, the son of God, at peace with God, and blessed of God, and yet not have the holy spirit, nor be in Christ, is not God holy? and can any be in his image like him, but such as are holy? or be in peace with him, but who are holy seeing the scripture saith, there is no peace to the wicked saith my God, Isa: 57: 21: and without holinesse no man shall see the Lord, Heb: 12: 14: and be ye holy for I the Lord your God am holy, Levit: 19: 2: 1 Pet: 1: 16: can any man be the son of God, or like God, or blessed of God, and not be holy, let the just answer, or can any be holy, like God, the image of God, without the holy spirit, if thou say no, none can be like God (who is holy) but such as are holy, and that none can be holy without the holy spirit, then who

ther man had not the holy spirit, when he was in the image of God, the son of God, in peace and blessed of God, before sin and transgression was, or can any be the sons of God, at peace, reconciled to God again, without Christ and the holy spirit, yea or nay? or doe God speake peace, to that which is not like him, or is his blessing to two seeds, or but to one, Gal: 3: 16: yea or nay:

Now if any other shall say, that man in his first state, in the image of God, before sin and transgression was, when he was blessed of God, had not then the holy spirit, neither was he in Christ. Then doe I query, what and whose spirit was it, which he had, when he was made in the image of God, and blessed, selfe was not before transgression, and Christ being the image of God without sin, 2 Cor. 4: 4: and man was made (in) the image of God, before sin and transgression and selfe was, blessed of God, having dominion over the earth, and the creatures, then what or who stood he in, if not in Christ, or what spirit was he guided and upheld by, before transgression, if not by the holy spirit, or what was his fall, and what fell he from when he transgressed, did he fall from that which was earthly, or from that which was holy, pure and eternall of God, yea or nay? consider it. But if any should say, that mans first state was earthly, (as these men have said) then say I man fell from that which was earthly, for he fell from his first state by transgression, (did he not fall from that which he transgressed) or doe any now fall from that which is earthly, or from that which is heavenly, when they transgresse and sin against God? Let Gods witness in you answer,

Object. But doe not the scripture say: the first man is of the earth, earthly, and the second is the Lord from heaven, and as we have borne the image of the earthly, so shall we beare the image of the heavenly. 1 Cor: 15: 47.

Ans. Yea, it doth so, and the scriptures is true, but he speakes of a milery verse 51. which the blinde cannot see, and a leight minde in vanity, and lust, and rebellion against God, cannot weigh the weight of holy mens words being from the light in them the iust ballance, neither can men, by the wisdom of this world, comprehend and discerne spirituall things; Therefore must all people upon earth, be brought to the light, which they be lighted withall, which comes from Christ, the first and the last, the saviour out of transgression, before they can see, and know that state which was before sin and transgression was, for in the dark thou cannot see things that differ, (iniquity is darknesse) but come to the light which condemnes sin, and in it waite, and thou wilt see a great difference, between a state before sin and transgression was, and a state in transgression, between a state in peace, and blessed of God, in the image of God, the son of God. And a state under condemnation, wrath, and the curse of God, out of his image, out of his son, a transgressor afraid of God, without peace and the blessing of God, for both these states Adam was in, the first before he transgressed, the other after transgression so the wages of sin is the curse and death, which came by sin, by transgression, in which state Adam was drove from God into the earth: Gen: 3: 24: and this image all transgressors have borne, and the Apostle said yee were sometimes darknesse, &c. envying

Here was the image which they had borne, but were waiting to beare another image, to put on Christ and walk in him, who is the image of God, 2 Cor:4:4: the first and the last, Rev:1:17:

Now if any can say that the Apostle or them to whom he thus spake, had ever borne that image, which Adam was in, before sin or transgression entered into the world, then let me know when it was they bore it, if thou shalt say, when they were infants, having done neither good or evil, they were in that state, then let me query, whether all men since transgression (in the naturall state) were not conceived in sin and borne in iniquity yea or nay? and whether the Apostle and them he spoke to had any other birth before regeneration in Christ the way to God againe, the truth, the light, the life, the first and the last the image of God.

Object. But how could Adam be in Christ, before Christ came into the world, or was borne of the Virgin, seeing Adam was made in the image of God long before, could he be made in Christ, or by Christ, before Christ was, how can these things be?

Ans^r. The word Christ in letters CHRIST, was not known (neither was there any occasion of them,) before man had transgressed, and lost that life in and by which he was created, but the power which was in that man (or body) which suffered without the gate of Jerusalem, was before the body, or creature was made, and it was the power of the most high which overshadowed the Virgin; and said he, a body hast thou prepared me (marke) this was the life and power in the body which spoke, in whom the fullnesse of the God-head dwelt, and he spake and prayed to his father, which was in him: John: 14:11: so though he was not known by them letters, or the name CHRIST, yet he was with the father glorified, before the world began, and was the word in the beginning, John: 1:1: by whom the world was made, who said, before Abraham was I am, John: 8:58: but the name or letters CHRIST, was not untill many hundred years after, so thou may see, that the Christ of God, the word by whom all things was made, was before it was made, glorified with the father, before Abraham, and Adam, and Moses, and the names or letters were, the image of God, the blessed seed: Then why was not man (who was made in the image of God) and blessed of God, in that seed, or power, or image, seeing the scripture saith, he was made in Gods image, and blessed of God, Gen: 1:26:28: or whether there be any blessing to more seeds then one, and whether God did not say to Abraham, in thy seed shall all Nations upon earth be blessed, Gen: 22:18: and they that are Christs are Abrahams seed, and heires according to promise, Gal. 3:29: in Christ, in the seed, in the heire, in the image of God, (which was before Abraham was) is the promise (and the blessing) 2 Cor: 1:20: yea and amen: and not unto seeds, Gal. 3:16.

Again in those daies before transgression was, there was no need of a saviour, or words, or letters, or names, or praachings, or teachings to bring man to God, untill he had departed from him by transgression, untill sin entered into the world, and death by sin, and darkness, ignorance, blindness, captivity, and bondage was, there was no need to say beleve in the light, and come to the light, and follow and obey it which seems

you sin, untill sin was, and darknesse was, sin could not be discovered, where it was not before it was, there was no need to say know the Lord, and feare the Lord, and depart from evill, and to tell of a redeemer, untill ignorance, transgression and bondage was, and to say obey the Lord, or his word, untill disobedience was so there was not need to mention the name Christ at that time, neither was it, though that seed was a mystery hid from ages and generations, (the seed of the Woman, which bruises the serpents head, which was borne of a virgin in due time) and is yet hid to and in such as walk in darknesse, and from all transgressors, who love the evill and darknesse, rather then the light.

Now when Moses and Israel were in the wilderness, and when they sinned in the wilderness, there was a rock which followed them, [marke] (some thing that's hard to them that sinne) and the Apostle said, the rock which followed them was Christ, (consider this well with a single eye) he that was given for a leader and commander, and goes before his own sheepe, followeth them that sinned, (read within) and he is the light, which lighteth every man, that cometh into the world, which is to lead up to God againe, out of the world, to the beginning, before the transgression or bills was.

So that this one seed (which was a rock in Moses dayes to them that sinned, and called a hard master by the sloathfull) hath in proceſſe of time, many names though one power in nature, as he was called the word, a child, a son, a stone, the elect, the foundation, the doore, the vine, the lambe (of God and) slain from the foundation of the world, and all that is in the world, is the lust of the flesh, the lust of the eye, and the pride of life, 1 John.2:16: and) he is called the lion of the tribe of Judah, the saviour, the redeemer, the mediatur, the way, the truth, the life, the seed, the wonderfull counsellour, the mighty God, the prince of peace, the immanuel, God with us, the Messiah, and Jesus which is called Christ, all these names and more, is given to the one seed; now must people be pooring and imagining, and contending about names, letters, and words, which was given since the fall, since transgression, or be brought to the seed, the word, which was in the beginning the substance, which was before the names, and ends the names, and the letters, and the words, and the imaginations, strivings, and contending about words to no profit, and before transgression was, who is the expresse image of the invisible God, who now is come a light into the world, and preacheth himselfe the light of the world, John.8:12: and his witnesse declares him to be the true light, that lighteth every man, which cometh into the world, full of grace and truth: John.1:9:14:

Now Reader if the blessed eye in thee be open, and thou stand single in it, thou wilt see something in what I have written for the simple sake, and for the truth sake, and if thou can stand still, and but see the truth, then wilt thou see Robert Hak-teacher at Colebrooke, and Edmund heard in blindness and error, and with a ly in their right hand, who said man in his first state, before transgression, (who was the son of God, in the image of God, and blessed of God) and not the holy spirit, nor was in Christ, but bare the earthly image, and that the breath of life, which God breathed into man, was a created thing, let the siber minded with Gods witnesse, (the light in them) judge, whether that which made living be the created thing? or

that which was made living by it: or whether a created thing, can create and make living, or whether that life, in which we live move and have our being, be the created, or the creator: let understanding judge: *Adi: 17: 28: Deui: 30: 20:*

Now this was the great error which Robert Hall, charged against me, (*viz.*) that I went to bring people from Christ, to that state, which Adam was in before the fall; marke and consider, and see what state Adam was in, before the fall, before transgression (that was his fall) and then see wherein I have erred, if I had brought all people upon earth into that state, or wherein I brings any from Christ as he hath said, Adam before the fall, was without sin, before the fall was in the image of God, in his state before the fall, had dominion over the world, and was the son of God, in the likeness of God, before the fall, was blessed of God: *Gen: 1:*

Now if I had, could, or doe bring people to this state, (to be without sin, to be in the image of God, to be the sons of God, to have dominion over the world, to be blessed of God) wherein is my error, or what have I erred from herein, or what are they erred from which are brought into this state; let truth judge.

Now if any shall say, we are erred from Christ, or from God in Christ, or from the spirit, or from the doctrine of Christ, I answer nay? its he that transgresseth, that abideth not in the doctrine of Christ, and such hath not God, *2 John: 1: 9:* and the father, son, and spirit are one, and Christ is the first and the last, without sin, before sin and transgression was, the desire of all nations, the image and son of God, glorified with the father, before the foundation of the world, to him, and into him, is our desire that people should come, in which seed only the blessing is, *Gen: 22: 18: Gal: 3: 16: 1 John: 3: 9:* which all in transgression be erred from.

Then it was aike Robert Hall, what he went to bring people unto by his preaching:

He answered, he went to bring them from that state, (marke that) Now if any people were come into that state, to be without sin, in the image of God, the sonnes of God, having dominion over the world, and blessed of God, as at the first read *Isa: 1: 25: 26:*) is it not the worke of the diuell, of his ministers, and messengers, and angels, to bring them out of this state? is not this the same worke which the diuell, the old serpent did, when he brought man from that state, in which he was without sin, and blessed of God at the first, when he transgressed, and was driven out of paradise, (peace, rest, joy) into the earth, where he became earthly, unawakry, unrighteous, and unfruitfull to God? and was it a work of the serpent then to bring from that state which God blessed, (whose blessing unchangeably, and promises are in the seed only, and in the seed yea and amen: *2 Cor: 1: 20:*)

And is it not now the work of the diuell, the old serpent in Robert Hall, and the rest of his kinde, to bring people from that state, which of God is blessed? let them that fear God judge, and then see whose messenger and minister he is, and whose will and work he doth; and if he be found doing the same work, which the diuell did, when he brought man from his blessed state into transgression, then whether the son of God, (the light of the world) will not destroy his work, seeing for this purpose he was manifested, even to destroy the works of the diue

Job 2:8 : and whether it be not a sin to bring people into sin,
whether the wages of sin be not death, and whether it be not a sin to bring people into sin,
that state which God doth bless, yea or nay, and whether there be any other state among men,
but the blessed and the cursed, if not, then whether he that brings from the blessed state, do not
bring under the curse, and whether he that brings to the state blessed, brings not from under
the curse, into peace with God, into the image of God again, into the resurrection and the life
which was before death, the curse, and the fall, so if it be not an error to bring people from all
error, into a blessed state out of transgression, into the image of God, to be the sons of God, to
have victory over the world, through him, who is the second Adam, the light of the world, the
quickening spirit, the first and the last, then I am cleared of that, which Robert Hall himself
is in, and the blessing of God is to him, that brings into the blessed state, and is in the blessed
state which was before sin and transgression was, the first and the last, Can: 12:3; Rev: 22:
13: 14: Mat: 5: 9:

Also this Edmund Board said, that he was through grace, in a more glorious state, then A-
dam was in before the fall, (these are to high words for a liar) and that he was sate down with
Christ, in heavenly places, and had peace with God, and was harmlesse, and innocent, and with-
out spot, and that the blood of Christ had cleansed him from all sin.

Something of this, I may leave to his neighbours, at Colebrook to judge, which knoweth his words, and
actions, and conversation, whether he be without spot, or cleansed from (all) sin yea or nay? if
so, then he have no sin, but if he commit sin, then he is a liar, and of his father, whose works he doth;
now if it were so, as he hath said he is, cleansed from all sin, so was man without sin, before the fall, (for
sin, transgression was his fall and error) and if he were without sin, and had no sin, and blessed of God
before the fall, then how much do Edmund Boards state, exceed this in glory? who saith the blood of
Christ, hath cleansed him from all sin, (marke) to be cleansed from all sin, and to have no sin, what dif-
ference is here, (if no sin had been committed, there had been no need of being cleansed from it,) he said
he is sate down with Christ in heavenly places; now Christ is the image of God. 2 Co: 4:4: and man
before the fall, was in the image of God, Gen: 1:26: he said he was innocent, and without spot, and had
peace with God, now if it were as he hath said, was not man in his first state before the fall, innocent,
and without spot (is not sin the spot) and had he not peace with God before transgression, or was he afraid
or hid himself before transgression, or after (yead within) or was he blessed in peace and dominion be-
fore or after he had transgressed? search the scriptures, they testify of the truth, and are a true declaration:
Gen: 1:28: Luk: 1:1:

So that if any could believe that this professor, were in a more glorious state, then man was in before
transgression was, yet I would have them believe the truth also, and search the scriptures, for they testify
of him, which was before sin, and transgression was, glorified with the father before the world began,
who is the alpha and omega: the first and the last, he that have ears to heare, let him heare and under-
stand a righte, Rev: 2:13:

Now if this man were cleansed from all sin, without spot, innocent, sate down with Christ in heavenly
places, and had peace with God, (as he hath said) yet in the light search him out further, and see if we
can find him in a [more] glorious state, then man was in before the fall; before transgression was, who
was made in the image of God, the son of God, and blessed of God (then in peace) having dominion o-
ver all before transgression, and sin was, (then without sin the spot, and innocent) so that if he be not in a
[more] glorious state then this, then say I, he is a liar, for he hath said, he was in a more glorious state
then Adam was in before the fall, (as many other can witness) and if he be a lyar then of him which led
from

innocent, nor cleansed from (all) sin for lying in bed, and the spot, for not without spot, not in peace, nor blessed of God, then not in so glorious a state, as Adam was in, before lying and transgression with; but shut out, without are dogs and all yare, Rev: 12:13:14:15:

Now consider all them that are in transgression are in the fall, in the adulterated seed, to which the curse is, and not the blessing driven from God, into the earth, vagabonds cast out, losing the blessing, and that are in lying, swearing, pride, covetousness, wantonness, drunkenness, envy, wrath, forwardness, corrupt communication, lust, whoredome, idolatry, deceit, wilfulness, prophaneity, mocking, these are in the fall, lost, cast out, driven from God by transgression, in the seed of evil doers, which shall never be reformed, but judged, condemned, plagued, and tormented, day and night for ever and ever, if they be not converted, and changed into another seed and stock. Caine the envious, the vagabond, driven from God, Ishmael, the wild man, the mocker cast out, Esau the prophane person, the cunning, having lost the blessing, hear this all professors, who are of that stock and seed, whose deeds are evil bearing the light, with which you be lighted, (and all you ungodly ones every where) which lets you see all your ungodly deeds, and hard speeches, and your perverse and crooked ways you have walked in, is your condemnation in that state, even the light: John 3:19: which would lead you out of transgression, up to God again, (did you love it) out of the world, to the beginning, before the world and transgression was, in Christ Jesus, by whom the world was made, the word, which was before the words, and letters, and before the many things, and names, and languages, and before the sects, and opinions, heapes and imaginations were, the light leads out of all these, up to him from whence it comes, who hath a name above, (and before) every name under heaven, the saviour of the soule immortall, glorified with the father the prince of peace, who brings out of transgression and sin, out of darkness, the curse and fall again, all them that follow him in the regeneration, and I say again, except a man be born again, he cannot inherit the kingdom of God, (which is righteousness, peace, and joy in the holy spirit) so to whom this may seeme error, (as it hath to some) my advice to such is, come to the light, (which is true) in thy conscience, (and be not hasty to speake evil of things thou knowest not, as many as hath done, but first cast out the beam) and let it search thy heart, and try thy reines, and ways, and words, and in it see, if thou be not yet in the fall, transgression and error, for all that be from the light, are erred from the right way, Christ the light, the way, the truth, and the life, who is the first and the last, the image of God; and so are in darkness, not able to discern things that differ; because darkness hath blinded the eye: 1 Joh 2:11:

The sayings are not published in error to any man upon earth, but in true love to the seed and truth of God, and for the sake of the simple, (who are tossed up and down with every winde of doctrine) that they may come to the word, which was in the beginning, which the true light comes from, and in it be established.

Wington upon Thames
the 24th of the 4th moneth

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By William Bayly

London; Printed the 6th moneth for Mary Westwood, 1659.

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